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To Tamba Again.

The occasion. Mr. Kimura—called by some the Billy Sunday of Japan—was holding meetings in the Tamba Second Church in pursuance of the after evangelistic campaign now in progress. Mrs. Hara and I wanted to do a little John the Baptist work—also to present the interests of the Woman's Home Missionary Society to the Christian women of Tamba. Our special desire was to call on the older Christians, whom we have known in the past, and we were so fortunate as to come on their regular prayer-meeting evening in several places.

It was snowing the day we went, and when we left the train at Fukuchiyama the snow was ankle deep through which we walked the mile to our hotel. The Kobe pastor was with us, and preached in the evening, Mr. Kimura following with the appeal. Fully half of the congregation were children and young people. Of the fifty who in that place signified their desire to be Christians, fully one third were from the Sunday-school, boys and girls between the ages of twelve and sixteen. Their happy faces as they gathered around the organ for more singing at the close of the meeting, made us all glad. In the morning we went out to look up a non-church-going Christian, a friend of former days. In the afternoon we went on to Ayabe, where the special meetings had been concluded, and they were looking forward to an ingathering of twenty-two in a few days. There we called at the great silk factory, which was honored by a visit from the Empress last year. The man (XIX. 6) who has given life to this institution for many years has been an earnest Christian, several of his associates are also Christians, and a wide influence has gone out from them to the operatives, and through them to their homes. We had an hour's talk with this man over the work, and his hopes and plans. This was Tuesday, and on the following Friday, as he was addressing a meeting of discharged soldiers, the summons came calling him to higher service. Though the call was unexpected, it found him ready, and we give him joy, but who will fill his place here?

On account of the snow and bad roads

we had to give up the five mile ride to Mononobe, where one of our old Bible School graduates was waiting for us. She is the wife of a Christian physician, and together they are doing a far-reaching work. We were counting much on having a night in their home, and having a meeting for the women and children of the town. They also count twenty-three for Christ as a result of the recent meetings. We look forward to another visit there, when the weather and roads improve.

From Ayabe we went back on our tracks to Tamba First Church, where Mr. Kimura is to begin work in a few days. We met the Christians in Kameoka, Yagimura, and Hidokoro, and looked for the same thing in Sonobe, but when we went to the little church in the evening, we found it well filled with women and girls, and a sprinkling of men. They were largely girls and their teachers, from the Girls' High School, and the Normal School, mostly non-Christian. It was a surprise that sometimes comes on these tours, and makes a few minutes of hard praying and quick thinking necessary to readjust one's mind to meet the occasion. But it was an inspiring company to talk to, and made one very thankful for the message we have to give.

These are some of the experiences which make one glad to have been counted worthy.

(Miss) M. J. Barrows.

Mrs. Goodwill Put Wise on the Foreign Children's School.

"So you are sending the children to the Canadian Methodist Academy, are you? Just where is it?"

"Perhaps you know where the Kwansei Gakuin is, Mrs. Goodwill? That is just outside the north-east boundary of Kobe proper, and the Academy is above and beyond that. The end of the carline lands you about a mile from the school."

"It makes an early morning start, does it not?" "Yes, it means soon after 8 o'clock, for school begins at 9, and runs up to 12. Afternoon session is from 1.30 to 3.30 for all but the youngest grades, who have no afternoon session."

"What do the children do about their noon meal?" "Some children from out of town, or at a distance, take a lunch: others dine with the dormitory boys and girls, or return home."

"Oh, is there a dormitory?" "Yes, the school rooms are in the lower part of the Girls' Dormitory. The boys, with three teachers, live in a rented building a few minutes' walk across the field. But teachers, boys, and girls all eat in the new dining-room at the Girls' Dormitory."

"Tell me more about the dormitory life, please. I have two children, who would be benefitted by mixing with others." "I know very little about it, personally, Mrs. Goodwill, but surely both dormitory buildings have all the sunshine there is. Every child has a single bed or cot, but sometimes three children are in one rather small room. Naturally they have rules, which must be obeyed, regarding rising, breakfast, exercise, study periods, etc. They have evening prayers together, but aside from meals and school periods, the girls and boys see very little of each other. I know that one teacher, at least, mothers the younger boys in many ways. The older girls do their own mending, and, in some cases, the younger sister's as well. If there is a sewing circle for the boys, I have not heard of it yet, but let us hope they do sew on a button when needed, even if they do not mend their own stockings."

"How many children are there in the school, all told?" "This term there are eighty-seven. They run through all the primary and grammar grades, and three classes in higher school."

"Are they all Canadians and all missionary children?" "No, indeed! More than half are from the States, while others are Canadian, English, or even Eurasian. They represent many mis-

sions and faiths, but the business man's child is as welcome as the missionary's. A committee goes over each application carefully, and reserves the right to deny admittance to any, if it deems best."

"Have they a large force of teachers?"

"No, they have not—not as large as the trustees know is needed. But, unless they have further financial assistance than at present, they cannot enlarge their force. That is one of the most urgent needs—more teachers, and teachers as competent as can be found. Because the school is larger than was anticipated last year, books are short, rooms are crowded, and teachers teaching too many grades."

"Tell me about the class rooms, please."

"There are three regular class rooms, all with windows to the sunshine: two of them with windows opening into a sort of basement hall. Upstairs is the principal's room, where she holds recitations. The first room you come to is in charge of a new teacher, just out from Canada, who comes with very fine recommendations. Here are 32 children, every desk taken, pupils in the four lowest grades. Any one who knows anything about teaching little children, knows how competent a teacher must be, who, single-handed, can successfully keep four classes busy, and teach them the 3 R's, and all the other things we think essential in this age. The next room has 32 pupils in grades 5, 6, and 7. Fortunately two grades have been combined in many subjects, which saves the teacher's time. The third room has the remaining 23 pupils of four grades, but classes from both these rooms recite at different periods to the principal, upstairs. It is a busy life they all lead, I can assure you."

"Are there any special teachers?"

"Yes, indeed! Just now the school is very fortunate in its piano teacher. Some 54 pupils are having lessons, while the practice pianos are busy all the time. One teacher gives violin lessons outside of her regular work, and many are availing themselves of this opportunity also."

"That all sounds good. What else have you to say about the school?"

"Only this: they are doing the best work possible, and under good management, but—

"1st, They need more room for school rooms and dormitory.

"2nd, They need more land to put them on.

"3rd, They need to protect themselves, so that houses will not be built right up to their doors. That means purchase of strips of land, at the least. That whole section is growing rapidly into a school district, and land prices are going up. Many of the city schools are moving out right near by.

"4th, They need a larger number of missions which contribute to the support of the school, or a larger contribution from those already contributing.

"5th, They need some generous friend who shall come forward, before the land prices rise any higher, ready to put the school upon its feet, with land enough around to allow of the growth which seems probable to this Canadian Methodist Academy."

(Mrs.) Mary Ward Dunning.

A Glimpse of Christian Work in Hyogo Prefecture.

The Prefecture stretches entirely across the main island of Japan, from the Pacific Ocean to the Japan Sea, and has an area of about 1,340 square miles (557 sq. *ri*), and a population of about 2,220,000 in 25 *gun*, or miniature counties; there are three cities, Kobe with 550,000 people, Himeji, with about 40,000, and Amagasaki with about 35,000. Nishinomiya, Akashi and Takasago are among the most important towns.

Our Mission was first among Protestants to begin Christian work in the Prefecture early in 1870; since then

many other missions have entered upon work here, until now there are the Canada Methodist, Southern Methodist, Free Methodist, Evangelical Association, Northern Presbyterian, Southern Presbyterian, Church Missionary Society, Society for Propagation of the Gospel, Northern Baptist, Seventh Day Advent, Japan Evangelistic Band, Salvation Army, Y.M.C.A., and W.C. T.U. missions, besides several unconnected missionaries, and Y.M.C.A. teachers and other Christian foreign teachers in the public schools. The Roman Catholic (French) Mission is also here, and ranks among the oldest Christian forces in the Prefecture.

In presenting a glimpse of present Christian work, we claim only an approximate statement of the general situation, including the Roman Catholic work. Recent reports, which, in some cases, are merely guarded estimates by some member of the mission concerned, show 7,922 enrolled Christians, and 4,932 resident members. Roughly the proportion of residents to enrolled is 62%. There is great leakage and loss among most of the churches in Japan from not following up systematically the 38%. (See "Leakage in Church Membership and How to Correct It," *Japan Evangelist*, Mch, 1917.) There are 8,935 pupils in Sunday-schools. The Evangelical Association has the highest percentage of pupils to church members, three times as many; then follow Baptists, 2.67, No. Presbyterians, 1.64, Free Methodists, 1.63, So. Methodists, 1.32, Episcopalians, 1.26, Congregationalists, 1.04, and So. Presbyterians, .76. It is instructive to compare these results with those for the Empire as a whole, given in the last issue of MISSION NEWS. The comparison goes to show that the same relative strength in Sunday-school work, prevails in both cases. The palm seems due the Baptists and Evangelical Association, while Congregationalists are not strong in either comparison.

Some people never count wives in giving the number of missionaries, but rarely do you find a wife who does not do *some* missionary work, and many of them, off and on, and some of them all the time, do as much, or more, than their husbands. Counting wives, then, there are about 90 missionaries in the Prefecture, all, save 8, in Kobe, and the total is just about equally divided between men, wives, and single ladies. The places of residence outside Kobe are Ashiya, Himeji, Sumoto, and Akashi. There are 95 pastors and evangelists, and 40 Bible women, connected with 23 self-supporting churches, 20 aided churches, 30 chapels (*kogisho*), while there are 8 gospel halls for reaching the masses and for pure seed sowing. Of the self-supporting churches the Congregationalists have 11, and the Southern Presbyterians 5; these 5 and 4 of the preceeding, as well as all the rest, are in Kobe. Congregationalists here, as in the nation at large, show their surpassing strength in self-support.

Christian institutions are located at Kobe, for the most part, but the Church Missionary Society has a Bible Woman's School at Ashiya, with 11 students, and the missionary ladies and native teachers use these students in Sunday-school work in a most effective way, in a surprising number of schools in villages about Ashiya. The Baptists have a Girls' High School, with 95 students, at Himeji, while they also have a kindergarten with 40 children at Ikuno, the site of gold and silver mines. We have a kindergarten at Hamazaka, with 25 children. Altho the Kansei Gakuin is in Harada Village, yet this is barely over the city boundary, and so is usually classed among Kobe institutions. This is the second largest mission school in Japan, in which the Southern Methodists and Canadian Methodists combine. There are 781 students in their Middle school, 441, in the College, and 54 in the theological school, or 1,276 in all, with 58 professors, and 28 teachers. The Southern Methodist Palmore Institute is an influential Night School, whose graduates fill many important commer-

Map Showing Christian Centers in Hyogo Prefecture (Ken.)

cial positions. 801 students are enrolled, but average attendance is about 300. With this may be compared the Y.M.C.A. Night School, which reports the surprising enrollment of 2,262, but whose general average attendance is probably correspondingly surprisingly less. The Y.M.C.A. has 1,252 members and there is a large, modern, fine building for all its activities, besides a dormitory for 40 young men, with 37 in it. The S.P.G. has a boys' school on the English plan, for Japanese, Chinese, Eurasians, etc. It also has a Girls' School (Koto Jo) with 125 students, and the school conducts a Sunday-school of about 80 children, at Isogami Dori, 5 Chome. We have Kobe Girls' School (Koto Jo) and College, with 325 students. Teachers and students assist in church Sunday-schools and conduct 3 Sunday-schools alone, with 144 children. The Southern Presbyterians have a theological school with 19 students; the Southern Methodists have the Lambuth Bible Woman's School, with 17 students, and in addition to assisting in church schools, conducts Sunday-schools at Sumiyoshi, Mori (Nishinada), and Kobe (3), with 175 children. We have Kobe Woman's Evangelistic School with 19 students, and while assisting in church schools, conducts 2 Sunday-schools in Kobe, and 1 each at Ode, Shioya, and Tarumi, in the western suburbs, and has 222 pupils. The Japan Evangelistic Band has a Bible School with 7 male students. We have a Kindergarten Teachers' Training School with 30 students. Of kindergartens we have one with 57 children, the Baptists have two with 130, the Southern Presbyterians, two, with 90, the Southern Methodists, two, with 130, the French Catholics, one, with 65, the S.P.G. one. To sum up, there are 1,955 young men and women in Christian schools in the Prefecture, besides those in the two Night schools. There are 11 kindergarten, with 587 children under Christian instruction.

In eleemosynary lines what has been styled "the finest bit of mission work in all Japan" is that social settlement enterprise by Mr. Kagawa, in Shinkawa, the worst social hole in Kobe. This is not the place to describe his remarkable work, but suffice it to say that Frank Paton, M.A., son of the Paton of missionary fame, after visiting Kagawa's work a few years ago, wrote a fascinating account of it under the above title. Kagawa has since studied at Princeton, but is back again in the slum at East Kobe, where he has a small night school, among his other activities. Then in Okuhirano is Muramatsu's Ex-Prisoners' Home, a fine work that has gone on for many years. In its way Muramatsu's history is equally impressive and interesting, or more so than Kagawa's, but each illustrates a different extreme—Kagawa came down from above to work for the lowest class: Muramatsu came up from below to work for that class. The Congregationalists have an orphanage with over 100 children annually cared for, and the French Catholics have an exclusively girls' orphanage with 31 in it. The S.P.G. have a Sailors' Home; the Methodists, an Old Folks' Home; the Congregationalists, a school for the blind, with 47 pupils; the S.P.G. have one or more Christian Japanese ladies in charge of two crèches, tho these are not mission, nor Christian institutions, but are supported by non-Christians. A Christian Japanese woman has a home for young women, with the object of preventing those who come to the city for employment, from being led astray. The W.C.T.U. has a hostel for young women, and the Seventh Day Adventists have a sanitarium, or Eisei-in. At the Higher Commercial College there is a Y.M.C.A. dormitory. It will be seen that a considerable variety of benevolent enterprise is conducted at Kobe, and the best part of it is that the greater portion is conducted by native agency, and, while the indirect product of missionary effort, yet in quite a number of cases it originated with Christian Japanese and has always been conducted by them wholly independent of financial aid from

a mission. These institutions are the fruit of the Christian life in the churches, and insofar as the institutions are efficient do they bear eloquent testimony to the vitality of the churches.

As the Prefecture is largely ruggedly mountainous, with no large centers of population, except along the southern alluvial, coast strip, the majority of the Christian work, and of the Christians, is along the coast of Osaka Bay and the Inland Sea. The Island of Awaji is the exclusive territory of the S.P.G. which is the older mission, and of the Free Methodist, which has been there only some twelve years, but which has a missionary center at Sumoto, and which has workt with more vigor than the S.P.G. The Free Methodists have aided churches at Sumoto, Tsushi, and Fukura, with chapels at Kariya, Ei, Myōjin, Minato, Anaga and Honjo, and monthly services at Yura, while a Sunday-school alone is maintained at Ura. The only organized work the S.P.G. has on the island is a chapel at Sumoto; it has isolated Christians, or small groups, at several other points. Incidentally we may say that this Mission impresses us as looking after its scattered absentees far better than other Missions or Native Churches. The Free Methodists have aided churches at Akashi, Miki, Kakogawa, and chapels at Kobe, Ono, Tomozawa, Hahazato (Mori), Takasago, and Tengahara—all except Kobe, in Banshu. The S.P.G. has one self supporting and one aided church at Kobe and chapels at Kobe, Himeji, Ashiya, and Najō, near Sanda, where our Sanda Church also has a Sunday-school. The Cong'l Church has financially independent Churches at Kobe (4), Himeji, Amagasaki, Nishinomiya, Suma, Akashi, Sanda, and Takasago, and a chapel at Hojo, while there is a church edifice at Yamada, but the Christians all belong to Kobe Church. In the extreme northwest our Tottori Station has an aided church at Hamasaka, and small groups of Christians at Yumura, Moroyose, and Muraoka, at each of which a Sunday-school is maintained. The Baptist centers are Kobe, 2 financially independent churches, with an aided church at Himeji and at Toyooka, while they have a chapel at Tatsuno and at Obama, with work in places near the latter. The Northern Presbyterians have an aided church at Himeji, and at Sasayama, chapel at Itami and at Kaibara and Sunday-schools only at Narimatsu and Shingo. The Southern Presbyterians have 5 self-supporting churches, one aided church, one chapel and another chapel with institutional work (Kagawa's), along with 3 gospel halls—all at Kobe. The Evangelical Association has one aided church at Kobe. The Canada Methodists have no distinct church work so far as we know; their energies are confined to educational work. The Southern Methodists have 2 self-supporting churches, 2 aided churches, and 3 chapels at Kobe; at Shoju, Iwaya, Saijo, and Oishi, eastern suburbs of Kobe, they have a chapel and Sunday-school; at Mikage, Himeji and Harada (College Church) they have an aided church; they also have a gospel hall at Himeji; and at Yamazaki they have a chapel. The French Catholics have a large native church at Kobe, and the Adventists have a small one. At least three unconnected missionaries are doing good work, and have a chapel in Kobe.

The Missions and Churches which appear to be most energetic in evangelization at Kobe are the Southern Presbyterian and the Southern Methodist. An excellent reason for this is the location of their theological schools, and the fact that they utilize largely their students in chapels and Sunday-schools. But the entire six theological schools, of both genders, are nuclei for vigorous evangelistic work, and possibly we may justly claim that the missionaries are the chromatin, or source of energy, as Prof. Osborn, in his "Origin and Evolution of Life" would say, in these reproductive centers.

ARTHUR W. STANFORD.

Kobe Jottings.

The spirit of interdenominational cooperation has recently been illustrated in an interesting way in Kobe. In the Hirano section of the city several denominations have chapels or small churches. The Methodist body, which was about to build on a new site quite close to the *Kumi-ai* chapel, agreed to let the latter move into its old quarters to the west; and it sold out for a hundred *yen* its little annex of four tiny rooms for Sunday-school classes. The *Kumi ai* Christians gained greatly by the change, acquiring more space and a quieter spot for meetings than their previous bustling street-corner. And the opening exercises at the new center were an occasion for the expression of heartfelt thanks to God and to the people whose purses had made the change possible.

Kobe College has continued to enjoy an interdenominational atmosphere among both pupils and teachers. Its faculty has included representatives of many churches, Episcopalian, Presbyterian, Methodist, Quaker, Lutheran Evangelical, and Congregationalist. Its students are teaching in Sunday-schools in churches of four different denominations; and within a month nine of them have joined Methodist churches in the city or the suburbs, by baptism or confession.

Coöperation in educational lines was afforded by the invitation recently extended by the prefectural government for Kobe College to be represented at a two days' gathering of the principals of the secondary schools of the prefecture. There were forty-seven such schools on the list, of a great variety, from commercial and technical, to industrial and normal, and even a new school starting next month to train officers for the mercantile marine—the first of its kind in this vicinity. Of the discussions brought out by the sessions, the longest and most important was on the question of the influence of the war on education, and what was being done to meet the emergency of the times. Emphasis on diligence, economy, and physical efficiency was brought out in the replies from the government schools,—these things being felt to be essential to Japan's filling her own opportunities after the war; while the answers from mission schools revealed the idea of international sympathy and service—as illustrated in the motto of Kobe College for 1918, "Freely ye have received, freely give."

One sample of practicing this motto is afforded by the activity of some friends and some alumnae of Kobe College, in carrying through in Kyoto a successful concert by its Music Department. It was the first time that an affair of this kind had been attempted outside of Kobe. Through the exertions of Kyoto friends, a phenomenal audience of a thousand, or so, gathered at the Y.M.C.A. to hear the thirty-five students in chorus, solo, toy symphony, and dance-song. The self-possession of the performers was one of the best-praised features. The concert meant much in such discipline for those who took part in it, was a good advertisement, and also incidentally netted a hundred and fifty *yen* for the grand-piano fund for the chapel of the college.

The raising of funds for special purposes has had further illustration in the recent bazaar given by the teachers and friends of the Glory Kindergarten, to raise money toward its proposed new building. The all-day bazaar was a very successful one, to judge from its state of depletion at the close, and the profits are said to be about three hundred *yen*.

The Kobe College Gymnasium Fund (raised by the Second Generation) has reached fourteen hundred *yen*. With other funds that have been put by the donors, at the disposal of the Gymnasium Fund, if desired, the total available now for building is about five thousand *yen*, of the eight thousand aimed for. The Alumnae Endowment Fund is now nearly eighteen thousand *yen*. Current expenses have risen so that living in the Kobe College dormitory is nine *yen* a

month ; and tuition was raised last spring from eighteen *yen* to twenty-one *yen* a year.

Kobe College statistics for 1917 show a total student enrollment of 356, which is a gain of 39 over the preceding year, and is divided as follows: College, 47; Academy, 291 ; Music, 18. The faculty is composed of 18 Japanese women, 9 Japanese men, and 7 American women,— total 34. The number of baptisms during 1917, 16, is phenomenally small, due, perhaps, in part to the general materialistic tendencies of the age. The total number of student Christians was 119, with 76 older students in the Y.W.C.A., and 153 younger ones in the Christian Endeavor Society. 155 came from homes of which at least one number was a Christian. The use of the school buildings for one of the Y.W.C.A. summer conferences was a stimulus to the religious life of the students.

As for non-statistical items from the Kobe College annual report, one is improvement in the administrative efficiency by the establishment of a regular "class-teachers' meeting" to legislate on details that could not profitably take the time of the entire faculty. Teaching efficiency has been promoted by the starting of departmental meetings in which teachers of the same, or allied, branches, meet for discussion of their teaching methods and problems. Some additional equipment has been secured, especially for science, gymnastics, and Bible teaching; and the accounts of the school have been put on a professional book-keeping basis. The progress of the year has been unobtrusive, but substantial.

(Miss) Charlotte B. DeForest.

Doings of the Deputation, First Engagement.

The Board's Busy B's. (Bell, Berry, Blaisdell) have begun operations in Japan. With their music and their honey, their international interests and their business propositions they are on their job, albeit in a somewhat broader way than was anticipated by the Mission.

In opening the campaign it fell to the lot of Tokyo to receive the first fire, altho due credit should be given to the preparatory skirmishing by our own O. & S. braves, and by that of the Deputation contingent that came via the Philippines. The siege guns direct from America reacht Yokohama on Monday morning, Feb 25th, and notwithstanding congested conditions at the landing sheds owing to the simultaneous arrival of three large boats, were hustled thru the Custom House at lightening speed, the talismanic words being "Missionary" and "No Tobacco," and after a noon rest at the Y.M.C.A. rooms in Yokohama, with Agnes Allchin as one of the hostesses, were hurried off to Tokyo, and that evening held their first encounter with one of the twelve Mission groups in Japan. Including Dr. and Mrs. Pedley and Mrs. Gordon, who fortunately were with us, five members of the Deputation and the total adult force of the station, eleven persons, there were nineteen in all who broke bread together in the Honmura-cho home diningroom. In the conference which followed, a general plan of campaign was decided upon, after a free exchange of rapidfiring views and answers to questions.

The next six days were crowded with public functions and private interviews. Among these should be specially mentioned the formal welcome extended by *Kumiai* Christians of the capital and vicinity at Reinazaka church with exceptionally good speeches by Pastor Kozaki, Mrs. D. Ebina and Prof. S. Sugiyama (the two latter in English) and Dr. Berry's very happy response thereto. Also a dinner and formal meeting under the auspices of the Central Charities organization, at which Baron Shibusawa made the speech of welcome. On this occasion Dr. Berry gave another of his most acceptable and impressive addresses which was finely interpreted by our station evangelist Mr. Sawaya. At a later personal interview with the Baron, Dr. Berry urged the

claims of social service upon Japan's men of wealth. The subject is to be considered further on the Deputation's second visit to Tokyo.

By courtesy of the Christian Literature Society, an opportunity was afforded the Deputation to meet socially Tokyo missionaries at the home of Dr. and Mrs. Wainwright. Ambassador and Mrs. Morris also kindly invited them and the senior members of the station to lunch at the Embassy, a favor which was greatly appreciated.

That Dr. Berry's past services in Japan were gratefully remembered by the Japanese received ample proof, and important interviews were freely accorded him by Premier Terauchi, Baron Hatano (Imperial Household Department), Gov. Inoue, and many other high officials.

Interviews were also held with missionaries and others interested in various forms of union work, existing or desired. The variety of the Deputation's engagements in Tokyo is further shown by mentioning the visit paid to the grave of the late Okubo Toshimichi, one of the founders and martyrs of modern Japan, in company with his son, Okubo Toshitake, until recently Governor of Osaka Fu, and the placing of a beautiful wreath on the grave of that great patriot. A similar memorial act was later performed at the graves of Dr. and Mrs. Greene, the founders of our Mission, in the same Aoyama Cemetary.

On Sunday forenoon Dr. Blaisdell preacht a stirring sermon from Mr. Kozaki's pulpit, and in the afternoon a really great war sermon at Union Church, before a large audience of foreigners.

Dr. and Mrs. Scudder kindly joined with the members of our Mission in entertaining the Deputation, and there were not days enough, even with the three added to the original schedule, to permit the acceptance of all the tiffin or dinner invitations showered upon the party. The local press paid much attention to our distinguisht guests and cameras shot at them wherever they went.

Dr. and Mrs. Pedley gave invaluable assistance in a variety of ways and helpt us overcome the handicaps of Tokyo's crowded cars, great distances, defective telephone system and insufficient taxis.

So much time was devoted, and wisely so, by the Deputation to national and international problems that personal and station needs and questions received almost no attention. We hope that on their second visit the Deputation will be able to take them up and help us in their solution. We are grateful for the new impetus and wider outlook these allies from over the sea have brought us. We await with interest reports from other stations of their progress in the great campaign.

JAMES H. PETTEE.

General Notes.

In connection with the survey of work in Hyogo Prefecture, it is interesting to note that one of our subscribers, Mr. Peter Fraser, a busy merchant, has been supporting an evangelist on Awaji.

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This is the jubilee year of W.B.M.I., who are out after $250,000 and 10,000 subscribers for *Mission Studies*. Very modest aims compared with those of the Methodists. May the aims be realized!

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With last year closed MISSION NEWS's sesquidecennial in two respects—publication of a summary of the Mission's Annual Report, taking the place of the previous publication in full, in a pamphlet, and also omission of publication of numbers in August and October.

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On two occasions the general missionary community at Kobe has contributed about 20 *yen* for books of the Christian Literature Society, Tōkyō, to be put into the public library at Kobe. About a score of books were recently presented, and the encouraging thing is that the

library first applied for a gift of books, suggesting a list.

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Our Deputation reacht Yokohama Feb. 25, by the *Siberia Maru*, except Mr. Bell, who had been visiting our Board's Mission in Mindinao, P.I., and our Canton Mission; he traveled overland from Nagasaki to Tōkyō, in time to welcome the Berrys and Blaisdells to Japan. The Deputation soon decided they must have more time at Tōkyō and also decided to remain in Japan until May 29, so that our annual meeting may be held later than at first expected. The latter decision eased up a little on the brevity of time allotted to the stations for meetings, personal consultations and functions. We go to press too early to speak of much work of the Deputation.

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On Washington's birthday anniversary a large number of Americans of the Kobe Consular District—there are said to be about 500 in all—met at the Oriental Hotel and formed a Red Cross Branch of a Japan Chapter, which has since been inaugurated at Tōkyo. Rev. Henry White Myers, D.D., was chosen chairman of the Branch, and a secretary, treasurer, and executive committee of three men and two ladies was elected. Hitherto many Americans about here have been contributing funds to the American Red Cross thru the American Asiatic Society of Japan, Kobe Branch. From now such contributions will go thru the Red Cross Branch, to which all money on hand was turned over at once. The American ladies have had a Red Cross organization at Kobe since early autumn and have been working loyally.

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War-books engage the interest quite naturally. We try to spend time only on worthy books, such as are written in a spirit and in a manner worth our attention—such as are not ill-digested, splenetic effusions of poorly informed authors, but such as are by reliable writers, whose opportunities for reliable information warrant confidence. "Fighting for Peace," by Dr. Henry Van Dyke, ex-United States Minister to The Hague, is a gem of the sort we value. In small compass, in fine literary style he sets forth the causes of the war, and illuminates his narrative of its progress by much out of his personal experience while serving at The Hague. He finally resigned, that his tongue and pen need not be tied against expressing his condemnation of Germany. The condemnation by such a man carries great weight with us. His estimation of the German authorities may be understood by his term for them—"the Potsdam gang." He has become a war-chaplain.

* * * * *

"The Pilgrims of Hawaii: Their own story of their pilgrimage from New England and life work in the Sandwich Islands, now known as Hawaii, with explanatory and illustrative material compiled and verified from original sources, by Rev. and Mrs. Orramel Hinckley Gulick (children of early missionary families). Introduction by James L. Barton, D.D., Illustrated, F. H. Revell Co., 1918." A copy of this finely gotten up book from our friends, the authors, has just come for the Mission Library, in recognition of which we express our hearty thanks. The work is presented in three parts, Hawaiian Missions—Journals and Letters of Missionaries—Results, the second forming the body, pp. 71—296, out of 351 pages, including Appendix and Index. Part I has 11 chapters, Part II, 12, Part III, 9. Besides a map, which every such book should have, there are 27 illustrations, which are not merely pleasing to the eye, but, like all well-chosen pictures, enhance the intellectual profit to be derived from the book.

* * * * *

In Marquis Okuma's "Fifty Years of New Japan" (I. 318) we read in the chapter on "Prisons and Prisoners:"

"In conclusion there is one thing we

must not forget for a moment, namely, the important part played by Christianity in these reforms. Before the introduction of enlightened German ideas concerning prisons in our country, it was an American Missionary, Dr. Berry ['Bayley' is a mistake of the English translator of the original Japanese, in which the *kana* was used for Dr. Berry's name, and which to one unacquainted with the facts might naturally yield 'Bayley' in transliteration.—Ed.] by name, who first taught us how to manage prison affairs in a proper manner. Entrusted by Okubo, Chief of the Home Office, with the task of inspecting all prison affairs as administered in our country and then making reports to the Government of what he had seen, he faithfully and promptly acquitted himself of this duty, with the result that his reports and views were printed and copies distributed among all the gaolers throughout the Empire. If we are not mistaken, the subsequent beneficial changes in our prison system have all sprung from these reports."

* * * * *

Quite recently and quite accidentally we hit upon an envelope addrest to "Mr. Stanford, In memory of a pleasant walk." Within was a card with a poem on one side, 我庵は月待山のふもとにて心うきめをかこちがほなる, and the same in Romaji, translation, and explanation on the other side:

Waga iwo wa
Tsuki machi yama no
Fumoto nite
Katabuku sora no
Kage oshi zo omou.

Translation (J. C. B.)

"My lodge at the foot of the moon-waiting [rising] mountain, how sorrows my heart when her soft light has vanished."

Poem of Ashikaga Yoshimasa, written about 1479 after his abdication of the Shogun's office. XII/3/1892.

We recall that occasion—the walk—when we visited Ginkakuji at Higashiyama, Kyoto, and were treated to some of that superfine green tea and elegant cakes characteristic of the two *Kakuji*. We went into the Ginkakuji garden, and there Dr. Berry noticed the poem on the cakes; Dr. Rowland was with us and we have never forgotten a remark of his in the garden, when Dr. Berry called our attention to the poem, and we got the meaning. Dr. Rowland, who had already eaten his cakes, exclaimed: "*Hara ni haitta!*," and explained that the expression is used by Japanese to mean, "I understand." Soon after Dr. Berry sent us the envelope and card as above.

* * * * *

To complete the list of officers of the American Board and three women's boards, who have visited Japan, we supplement the list in our last issue. Early in 1896 Miss Abbie Child, Sec'y of the W.B.M., and her sister, Miss Child, past thru Japan on their tour of mission fields of the world. In the Spring of 1898 an American Board deputation to China was in Japan, consisting of President Edward D. Eaton, of Beloit College, Col. Chas. A. Hopkins, of Massachusetts, and Sec'y Judson Smith (I. 3, p. 7). Mmes. Eaton and Hopkins accompanied the deputation. In the winter and spring of 1906 a W.B.M.I. deputation, Mrs. Moses Smith, Pres., Miss Flora Starr, Asst. Treas., and Miss Beebe, member of the Executive Com., spent several months in Japan, visiting stations from Sendai to Matsuyama. In May and June 1909, a W.B.M.I. deputation to China and Japan, consisting of Mrs. Lyman Baird, Pres., Mrs. Hurlburt, Treas., and Miss Wingate, Sec'y, saw a few of our stations, and attended our annual meeting at Arima. Mrs. E. R. Towle, Iowa State Sec'y W.B.M.I., tho not of the deputation, had traveled with them in China, but preceded them to Japan, and attended the early part of our annual meeting. Misses Day, Treas., and Lamson, Sec'y, of the W.B.M. were a deputation to Japan in the spring of 1912, and visited every station except Niigata, and would have gone

there, but for sickness in the station. Thus far this W.B.M. deputation holds the prize cup for faithful visitation. Miss Brewer, then an officer of W.B.M.P., visited Japan in the summer and autumn of 1912, with her mother and sister.

* * * * *

While the first church organized by the American Board Mission was formed at Kobe in 1874, yet it was not until 1885, when the Hyogo Bukai was organized, that any of the churches connected with the Mission were united in an association, or conference. They were independent, sympathetic units and attended each others important events, participating by delegates, but not meeting at any stated periods for mutual counsel and information. It was a sort of extreme independency. Our missionaries were responsible for this. They were under the spell of that first missionary conference at Yokohama, Sept., 1872, in which it was attempted to induce all missions to form simply "Churches of Christ" with the idea of avoiding all distinctively sectarian differences. In the history of our early churches like Sanda, our third church, we find "elders." But by mid-eighties denominational self-consciousness was developt, and in 1886 the name *Kumi-ai* was decided upon. Not only was such consciousness developt, but there was a strong trend toward union of large groups of churches. In 1886 the American and English Episcopalian bodies amalgamated under the style of Nihon Seikōkai, and by 1887 the *Kumi-ai* and *Itchi*, or Congregationalists and Presbyterians, were started on a discussion of union which lasted into 1889. In 1916, the thirtieth anniversary of the *Kumi-ai* Church, Rev. Hiromichi Kozaki emfasized three characteristics of the Church. first and foremost, self-support. "This is the distinguishing mark of the *Kumi-ai* Church." The second was the settlement of the faith and theology of the Church, by passing thru the stormy seas of the nineties. The third was the gradual development of polity, until, as he thinks, the Church has a better one than that of either American or British Congregationalism. Between the powers of the Sōkai and those of the National Council there is a world-wide difference.

* * * * *

In the *Japan Weekly Mail*, Apl. 2, 1910, appeared a letter from Rev. Wm. Elliot Griffis, D.D., in which he referred interestingly to Dr. Berry, and we reproduce that portion.

"I have been delighted in reading his [Prince Tokugawa's] contribution to Count Okuma's monumental work, Fifty Years of New Japan, which appeared on Jan. 15th, and which I at once read eagerly. One who knows something of the difficulties of the Japanese language appreciates very highly the splendid triumph of translation herein shown. It strikes me as one of the very best achievements of rendering twentieth century Japanese into limpid, idiomatic English. It bears on its face the proofs that it is a noble rendering of the originals, which must have differed very considerably in style. Of course there are some repetitions in the English work, not wholly overcome by the excellent editing of Mr. Marcus B. Huish. To one who knew personally the pioneer missionaries and the early yatoi there are a few, very few, noticeable errors in rendering the *kana*. For example, the "Dr. Bayley," who is credited with the reform of the Japanese prisons, is none other than Dr. John C. Berry, now practising in Worcester, Mass. One of the officers who most loyally encouraged Dr. Berry in this work was Governor Kanda, father of Baron Kanda, recently in the United States with the Japanese Commissioners. Terashima, then living, opposed the idea of giving a foreigner permission to visit these prisons, declaring privately to Mr. Bingham that if these conditions were known to outsiders, it would seriously interfere with the revision of the treaties with foreign governments. A few months later, on calling on Okubo, this

magnificent statesman (whose very name thrills one who knew him well) said at once, "Yes, go, make your report to me, and I will send instructions to prison governors to receive you and aid you in your inspection." Thus the work began.

"Afterwards the Japanese government acknowledged the good work of Dr. Berry, but Secretary Hamilton Fish, in charge of the State Department under President Grant, criticized Mr. Bingham for even the small part he had taken in the matter, adding that it was contrary to the traditions of our foreign diplomatic service to take any part directly or indirectly in measures affecting the domestic life and institutions of other countries. This criticism quite annoyed the old gentleman, and Mr. Bingham immediately wrote rather a sharp personal note to Mr. Fish, stating that he had in this one case, as he had always done, encouraged such work for humanity, and that he was proud of the results in this case and that he should be constrained to do it again if opportunity offered, and that if such action was an embarrasment to the government, his resignation would be promptly forwarded.

"Mr. Fish at once replied in a conciliatory tone, adding that it was farthest from his thoughts to criticize Mr. Bingham personally in having thus encouraged a work in every way so commendable, but rather to simply call attention to a settled policy of the Washington Government in such matters.

"Of the diplomatic side of this episode more anon. As for Dr. Berry, he had first gone to the Kobe prison, in response to its physician, to help him control an epidemic of *kakke*, then prevailing therein. This visit revealed such a terrible state of things that Dr. Berry at once wrote a full report of conditions, with suggestions for improvement, to Governor Kanda. He acted so promptly and so thoroughly that Dr. Berry was encouraged to take up the larger work. He obtained from New York, literature on prison reform, and had the documents translated and circulated throughout Japan.

"The writer in Count Okuma's history implies [?] that Dr. Berry was selected by Count Okuma to do the work, and that it was done at the expense of the government. As a matter of fact, the work was initiated by Dr. Berry without any suggestion from the outside. It cost the government nothing whatever, and no acknowledgment was ever made of it, except that a letter of thanks was sent through the American legation in Tokyo. The expenses incident to travel and the salary of a native secretary [Dr. Kimura, a Kobe Church deacon. ED.] were met by contributions from foreign gentlemen in Kobe, chief among whom was Mr. Morse, of the Smith Baker Tea Co. A few dollars left over were invested in a set of law books and given to the official interpreter, who was, I believe, no other than Ito Miyoji, who has since made his mark."

Personalia.

Rev. J. D. Whitelaw, of Carthage, N.D., after several months of illness last year, has completely recovered his health.

Mrs. Harkness writes that Mr. Harkness has been very feeble all winter. She is giving her whole time to caring for him.

March 3 was the fortieth anniversary of the arrival of Dr. and Mrs. Otis Cary in Japan. Dr. Learned gathered in 21 letters and delivered them to keep the Carys busy with good Sunday literature. We offer our congratulations.

Junzo Kawamoto, M.D., aged 54, died on the 6th. He was a member of our Kobe Church, and a brother-in-law of Pres. Harada. Upon completing his medical studies in the U.S. he was associated with Dr. Berry in hospital at Kyoto.

Rev. and Mrs. W. L. Curtis, after visiting the Whitelaws last summer, took away with them little Dorothy, for whom Mrs. Whitelaw had been caring since her mother's death. Stewart is at

work in Chicago, with an older brother. He is reported to be a good worker and a fine violinist.

Mr. Jesse B. Wolfe and Mrs. Clara H. Wolfe, of our North China Mission, spent a few days at Kobe, leaving Feb. 15 by the *Shinyo Maru* for America. They are connected with Taiku Station, where he has been recently engaged in building operations. Mrs. Wolfe is a cousin of our Miss Edith Husted.

Mr. Grover Henry Clark is expected at the end of the month by the *Venezuela*. Graduating from Oberlin four years ago, he was in business with Mandell Bros., Chicago, for two years, then entered upon filosofical studies at University of Chicago, where overwork made a prolonged vacation necessary. He planned to go west into farming temporarily, but a round-trip ticket to Japan came his way, and now he is ready to remain a year or two in Japan or China, if teaching or other work opens.

Prof. Admont Halsey Clark, of Johns Hopkins Medical Dep't, has been disappointed at not securing a medical appointment to active service at the front, but evidently the authorities regard so distinguisht a medical professor as more valuable at his home post. He has received a commission, however, ranking him as Lt.-Colonel, so that he may now wear military uniform, but his work remains at the University. He specializes on pathology, and autopsies fall to his lot every now and then.

Miss Lucy Ella Case attended the Jubilee meeting of the W.B.M., visited her old home city Cambridge, Mass., saw many of her old friends and relatives, visited schools at Boston, and came away with the same old conviction that Boston is all right. She believes the story of two sisters who dwelt in Boston-town. One died and went to heaven. The other attended a Psychic Society's seance, in hope of getting a message from her sister. The medium effected communication, when the Boston sister inquired: "Amanda, how do you like heaven?" "Oh, it's fine, *fine*, but, then, Eliza, heaven isn't *Boston*."

A letter dated Nov. 24 last, addrest to Mr. Stanford, was found in Miss Harwood's desk after her death. In it she wrote, "Miss Mary Gouldy died about two years ago as near as I can learn. As soon as I heard of it I wrote to her sister, Miss Jennie Gouldy, Newburgh, N.Y., but got no answer. Miss Mary went East on the death of a brother, and died soon after, I think. It is strange none of her friends of the Board have been notified." She also wrote, "Tell any of the Japan Mission when coming to America, to come Los Angeles way," and she particularized her address, her fone number, and even the color of the tram car and where to catch it, to reach her house.

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